THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

VOL. XVII. JANUARY, 1900. NO. 1.

QUARTERLY, *ONE DOLLAR A YEAR.*

Letters To and By Archbishop Carroll.

[From *MS.* Riggs Library, Georgetown College. Probably from Originals in the Archives at Baltimore.]

Rev. John Carroll to the Trustees of St. Peter's Church at New York.

R. C. [Rocky Creek] near Georgetown, Jan. 25, 1786.

Gentlemen:

I was honored yesterday at the same time with your letters of Dec. 22, 1785, and January 11, 1786. You did me justice in supposing that the former was delayed on its way or had miscarried; for certainly I should not have failed in my duty of immediately answering so respectable a part of the congregation. You will however readily conceive, that this is not an easy nor, allow me to say, a very agreeable office in the present instance. One circumstance indeed gives me comfort; you profess to have no other views than for the service and credit of religion; and as I make it my endeavor to be influenced solely by the same motive, I trust that proposing to ourselves the same end we shall likewise agree in the means of obtaining it.

The first advices of any disturbances among you, were transmitted to me in letters from Messrs. Whelan and Nugent which I answered on the 17th and 18th inst. Both these gentlemen represented the steps taken as extreme and improper. I spoke of them therefore in the same manner in my

answers, and the more freely as neither of them mentioned the name of one single person concerned. Having now received a communication of your sentiments, I shall likewise deliver mine with the respect due to your representations, and with the freedom and plainness becoming the responsible and burdensome office, of which I feel myself every day more unworthy, in proportion as the duties and the weight of it grow upon me.

But I must first state to you the previous information I had received: 1st, that the trustees denied having agreed to the articles, of which I left a copy with Mr. Whelan; and which to my best apprehension had been adopted at the meeting I had the honor of having with those gentlemen. 2d, that an opinion was formed and propagated of the congregation having a right not only to choose such parish priest as is agreeable to them, but discharging him at pleasure, and that after such election, the bishop or other ecclesiastical superior cannot hinder him from exercising the usual functions. 3dly, that two of the congregation (by whose orders I am not informed) on Sunday, December, 18th, after Divine Service and in the face of all present in the chapel, seized in a tumultuary manner and kept possession of the collection then made. The first part of this intelligence shocked me very much both because it reflected on my veracity which in this instance I will steadily assert and because I considered the matters then agreed on as right in point of justice as the renewal of confidence and foundation of future union. The next point of intelligence was still more important. If ever the principles then laid down should become predominent, the unity and catholicity of our Church would be at an end; and it would be formed into distinct and independent societies, nearly in the same manner as the congregational Presbyterians of our neighboring New England States. A zealous clergyman performing his duty courageously and without respect of persons would be always liable to be the victim of his earnest endeavors to stop the progress of vice and evil example, and others more complying with the passions of some principal persons of the congregation would be substituted in his room; and if the ecclesiastical superior has no control in these instances, I will refer to your own judgment what the consequences may be. The great source of misconception in this matter is that an idea appears to be taken both by you and Mr. Whelan that the officiating clergyman at New York is a parish priest, whereas there is yet no such office in the United States. The hierarchy of our American Church not being yet constituted; no parishes are formed, and the clergy coming to the assistance of the faithful, are but voluntary laborers in the vineyard of

Christ, not vested with ordinary jurisdiction annexed to their office, but receiving it as delegated and extra hierachical commission. Wherever parishes are established no doubt, a proper regard (and such as is suitable(?) to our governments) will be had to rights of the congregation in the mode of election and representation; and even now I shall ever pay to their wishes every deference consistent with the general welfare of religion: of which I hope to give you proof in the sequel of this letter. The third article of my information was particularly mortifying; for I could not but fear, that a step so violent, at such a time and place, and probably in the presence of other religionists would breed disunion among yourselves and make a very disadvantageous impression, to the prejudice of the Catholic cause, so soon after the first introduction of public worship into your city.

I now return to the contents of your letters, and observe that after stating some censurable instances of Mr. Whelan's conduct, you desire me to remove him, and imply a desire that Mr. Nugent, as being very acceptable, may succeed to his office. I can assure you, Gentlemen, that I have a very advantageous opinion of Mr. Nugent's abilities, and he shewed me very good testimonials of his zeal and virtue. I repeatedly told him as I did to many of yourselves, but nothing that my own want of sufficient authority prevented me from giving him every power requisite for the exercise of his ministry. I hope before this to have that restriction of my authority removed, but as it is not, it remains still out of my power to employ him agreeably to your and my desires. If I am ever able to do it, I will certainly remember my assurances to him. But in the mean time what can I do? Can I revoke Mr. Whelan's faculties and leave so great a congregation without assistance? Can I deprive him, when neither his morals, his orthodoxy, or his assiduity have been impeached? especially while I am uncertain whether his removal be desired by a majority of the congregation? For I have received assurances very much to the contrary. But even if a considerable part are still attached to him, would the great object of unanimity be obtained by his removal? Would not his adherents consider Mr. Nugent as coming in upon the ruins of his predecessor and consequently would they not keep alive the spirit of discord? Upon these considerations I have taken a resolution, which will I hope, meet your wishes, as well as of every part of the congregation. As soon as I am at liberty to grant them, Mr. Nugent shall have powers from me act as your joint-chaplain; for the idea of parish-priest is not admissable, he has repeatedly assured me he never will accept of an appointment to the exclusion of his brother: in his letter

he says, a sufficient maintenance of both may be obtained. In the mean time he has full authority to announce the word of God, and I promise myself he will do it with effect, especially by including the great duty of charity and unanimity. He and Mr. Whelan will concur in recommending this characteristic virtue of christianity, by their examples as well as well as advice. Educated in the same school of religion, and connected by special ties to the same order, they will assist each other in the work of the ministry and every part of the congregation will have it in their power to apply to him of the two, in whom they have the greatest confidence. I must not omit taking notice of Mr. Whelan's address to the congregation inclosed in your last. I greatly disapprove it, and shall so inform him. When I wrote the letter to which he refers, I had heard nothing from New York concerning your uneasiness. I lamented that my hands being still tied, I was prevented from giving full employment to Mr. Nugent's zeal; and I must add, for Mr. LaValinére's credit, that when I declined granting him leave to administer the Sacraments to the Candian refugees, it was for the same reason, because I had no power to do it. Otherwise I have such a conviction of his many qualities, that I should gladly have indulged the wishes of those good people who solicited (this power) and of this I beg to inform him.

(At the close?) of your last letter you make some mention of eventually having recourse to legal means to rid yourselves of Mr. Whelan. This insinuation makes me very unhappy. I cannot tell what assistance the laws might give you; but allow me to say that you can take no step so fatal to that respectability, in which as a religious Society you wish to stand, or more prejudicial to the Catholic cause. I must therefore entreat you to decline a design so pernicious to all your prospects; and protesting against measures so extreme, I explicitly declare, that no clergyman, be he who he may, shall receive any spiritual powers from me who shall advice or countenance so unnecessary

[The continuation of the letter has not been discovered.]

Letter of Rev. William T. Thorpe at Rome to Rev. John Carroll, Concerning the Appointment of a Bishop for North America, 1786.

Dear Sir:

Some time ago I had notice of your having transmitted a sum of money £24, 16, 11, to Mr. Talbot for me as marked in your letter of December 8th, and which money I have this week received by a bill on Mr. Strickland, who now transacts the business that Mr. Talbot before managed. I am much

obliged to you my Dear Sir, for this token of your kindness, but sincerely wish to serve you without any retrospection. The few expenses that have occurred occasionally in what has hitherto been done are much below that sum no more than what I esteem very well employed without any reimbursement or indemnification. My ambition is to serve as a friend honorbly engaged to premote the first and best of all causes. Three months ago, I had your address to the Roman Catholics, it came to me by the way of Ausbourg, where, and at Liege, it had long been detained in the hands of the different persons who read it with pleasure. I had before seen the London edition of it, a copy of which very speedily came to this Irish College, where the Rector, an Italian Priest, with the assistance of one of his scholars attempted to publish some remarks on it, which I sent to Mr. Charles Plowden to be transmitted to you for your amusement. They merit no other notice. Your address has pleased every body, who has read it within my knowledge. The moderation or rather singular modesty of your pen gives a grace to the goodness of the cause which it defends. You truly treat Mr. W. like a Father and a friend and I hope that your charitable concern for him will in time be confirmed. The apology that he produces for his conduct is one of the weakest that I ever saw made by any of his unhappy predecessors in that walk. It is much below and unbecoming of the character, which I have frequently heard of him as a scholar: his appeals to conscience and self persuasions are little artifice contrived to engage attention at the Tea tables which he frequented at Worcester. The irregularity in the conveyance of letters betwixt your country and this is very distressing when intelligence is necessary for any dispatch in business. I fancied the way of France to be more expedite and also the more sure, but the letters that I have sent to you by that channel, I do not perceive that you have received one. They have hitherto been always recommended to Mr. John Thayers and I am very conscious of not a word being contained in any of them, that could give offence or even displeasure to any human power on earth, so that I cannot account for their miscarriage. Hence forward I will write by the way of England only and thus hope that you more frequently hear from me, whenever you desire any service here. I have often expressed my desire and again repeated it, of having an ordinary established in North America; because I apprehend that difficulties will with time increase in that business. You are the best judge of the present humor of the States in that respect, but according to their system of government as it has been here represented, the objections against the character of a bishop

are more than against the character of a priest. The difference in the jurisdiction of a bishop in Ordinary's and of an Apostolic Vic. bishop in *parte* , is of such a nature as to be inconsiderable in the eyes of any heterdox government and perhaps also invisible to it. If the jurisdiction with which you are already invested be not obnoxious, its being decorated with episcopal character cannot surely cause it to be offensive while neither the insignia of it are publickly carried, nor publick Tribunals opposes, as I suppose them not to be at present.

If the foreign appointments of priests might necessarily be tolerated until a bishop be established in the country; The foreign appointment of one or two bishops can give less umbrage to the most jealous spirit of independence than a continual foreign appointment of many priests. I did not apprehend the difficulties against fixing a Bishop in the country, to originate from any contradiction of the government, because I suppose that all the Catholic subjects by having bishops of their own would be now closely consolidated in the whole body of the Republick. My concern chiefly arose from the humour of Rome, or rather from the spirit of the Propaganda Congregation which does not easily acquiesce to have bishops in Ordinary established in new countries, unless it be influenced by some powerful court. Without such interest and also well supported, it will be in vain to attempt the obtaining of an Ordinary for North America. If the States would not directly employ their authority in this business they might perhaps suffer its being promoted by the French Ministry, and if circumstances should to you, who reside in the country, show the superseding of each proposal to be prudential, why could not the character of bishop be quietly added to your present jurisdiction, it would undoubtedly be a much desired consolation to all. What I once said of your coming to Rome, was only in supposition of the proposal of an Ordinary being very well supported and with security of the support effectually continuing with you here: otherwise labor and expense would be lost. The character of Bishop can be received with much less inconvenience, and I much wish you to accept of it. I am very glad that Mr. Plowden communicates to you the accounts that he receives of the Society's existence and happy progress in Russia, about a year ago I was requested to write two papers on the subject for the service of one of our Missions: perhaps you have seen them because I wish them to be laid before you. I do not know the Missioner's name but he has a sister either at Hoaghstraet or Antwerp the request was made to me by a third person at Lieg; the papers were written and sent thither, but I never heard more

of them: one was in favour of a possibility and plausibility of some conjunction; the other contained objections. What I have farther to say on the subject shall be added on another occasion, and shall soon follow this. Your acquaintance here are well even with Mr. Stonor who now grows old. Your old friend Benneasa, bishop of Carpi, is often melancholy, and deplores the degeneracy of the times, though since the Duke of Modena has another Prime Minister, he sees less innovations both in Church and in State. I live at. Carlo Alfonso which agrees better with my health than with my inclination—My request to enter the Gesu was inflexibly refused by Cardinal Telado, who is Lord paramount there, he was so constituted by Ganganelli, whose deeds continue to be unchanged under his successor, yet our hopes of resurrection subsist but they are fixed in Almighty God alone.

I am ever, Dear Sir,
Most respectfully,
WILLIAM T. THORPE.

Rome, 2d December, 1786.
MR. JOHN CARROLL.

REV. DR. JOHN CARROLL TO THE COMMITTEE OF CATHOLICS AT NEW YORK, ACCEDING TO THEIR REQUEST TO SOLICIT THE SPANISH MINISTER.

R. CREEK, APRIL 13TH, 1788.

GENTLEMAN:

This answer to your most obliging favr. of March 26th, will reach you much later than you might reasonably expect. I have told the Rev. Mr. O'Brien the melancholy occasion of my absence from Baltimore, and of my coming for these three weeks to a country place, remote from the post road. I owe every acknowledge for your generous and persevering exertions in cause, in which the honor and welfare of religion were so deeply concerned. Your vexations were great; but the blessing which God gave to your zeal, by rescuing your Church out of the Sacrilege hands which kept possession of it, cannot now fail of giving you comfort, and it may be considered as token of his farther designs of mercy towards the congregation of N. Y. I should not cooperate with your services to religion, if I hesitated to employ all my interest with Mr. Gardoqui (tho' you estimate it much too highly) in the matter you wish; I shall write to him therefore with great earnestness soliciting his consent for Mr. O'Brien's departure to the Havanna etc., by all the most powerful inducements for it, which I can suggest myself.

The property and time which you have devoted to the establishment and increase of our religion in the place your residence, require every return from me, not only of commendation but likewise of exertion to assist and relieve you: and Mr. Gardoqui's consent and recommendation, if obtained, will open the most ready and indeed the only source of relief, that I can think of.

I feel myself much honored with your request to me of residing some months at N. York; tho' it is not in my power to gratify you in it. Were I to reside there during the whole of Mr. O'Brien's absence, the detail of service and attendence on every call of that Congregation, would absorb the time which must be devoted to the general superintendence over every part of our American Church.

Last fall through my long detention at New York, I was under the necessity of leaving some congregations unvisited and unsettled who are now loudly calling on me. The utmost that I can promise (and that even will depend on certain contigencies) is to pay a short visit, and concert with your arrangements for preventing the evils which your zeal so much dreads and which must be averted in so conspicuous and important Congregation. If I do not consent to your proposal, you may be assured that I am witheld only by necessity and a sense of other duties.

LETTER TO MR. GARDOQUI, SPANISH MINISTER, TO ALLOW FATHER O'BRIEN TO GO TO SPANISH AMERICA TO COLLECT FOR THE CHURCH AT NEW YORK.

HON. SIR:

The trustees of St. Peter's Church have lately represented to me the very wretched state of its temporalities, and that after having made so great exertions to vindicate the honor of Religion, they find themselves unable to made any farther advances at present, for its support and relief. Experience has taught them to regard your Excy. destination to America by your most gracious Sovereign not only as a event greatly calculated to promote the interests of his kingdoms, but likewise the extension of divine worship. They are too sensible of the generosity and success of your former interposition in their favor to request it in the same manner as heretofore, by importuning your Excel.y's. with many supplications to be carried to the foot of the throne, but they earnestly pray you (and your goodness will allow me to

unite my earnest prayer with theirs) to allow the Rev. Mr. O'Brien to proceed to Sp. America and solicit in behalf of St. Peter's Church, charitable contributions from private persons. From the accounts sent me, I have reason to think that the preservation of the Church and Divine Service depend on the success of this their application to your Excellency.

BISHOP CARROLL TO CATHOLICS OF CHARLESTON, S. C., THAT THEIR CLERGY "MAY BE ENTIRELY INDEPENDENT OF AND UNCONNECTED WITH ANY FOREIGN PRINCE."

JUNE.——GENTLEMEN:——I had the honor to receive, with singular satisfaction, a letter dated Charleston, April 11th. It could not fail of being highly agreeable to me to hear, that a prospect was opened of extending the blessing of true religion to your flourishing town and state, and that gentlemen of education, warmly and zealously interested themselves in realizing so comfortable a prospect. Ever since I received my present appointment, the introduction and the establishment of a clergyman at Charleston has been an object very near my heart. But till I was honored with your application, want of information and multiplicity of other business did not allow me to pay to it that attention I have since given it. You may be assured, gentlemen that I shall continue to engage my earnest solicitude, and that if I live to see a rational ground of success, I will do myself the pleasure of paying you my personal respects, both in discharge of my duty and to give consistency to your beginnings and every encouragement in my power. And since you have been pleased not only to inform me of your good intentions, but have condescended to solicit my advice, I will give it freely and without any other apology than the occasion of giving it shall suggest.

If either of the princes you mention, really intend to support chaplains for the use of their subjects residing in Charleston, it will be fortunate to have the exercise of our religion introduced even by these means.

But I cannot help expressing a wish that your clergy may be entirely independent of and unconnected with any foreign prince. For I conceive that their success and consequently the reputation of religion will, under the blessing of God, greatly depend on their personal character, who are to begin the work of the ministry. Now neither you gentlemen or the ecclesiastical superior in these States can effectually interefere in the appointment

of clergymen protected and supported by foreign princes, and you know that ecclesiastics who count the favor of principal or subordinate ministers, are not generally the most respectable body. But if, as I fear, sufficient cannot be raised to bear the first charges of introducing, nor a sufficient endowment made for the consequence subsistence of two clergymen, in that case the French and Spanish settlers with you might very consistently join in soliciting from their respective courts pecuniary help for completing this purpose. But no consideration shall ever induce me to empower in the exercise of the ministry any clergyman who shall [not ?] bring from their respective bishops unexceptionable testimonies of learning and morality, and shall afterwards be approved by the ecclesiastical Superior here. This latter condition is absolutely necessary to insure the honor and respect due to religion; for without it we may have amongst us disorderly and scandalous ecclesiastics."

The Catholics of Charleston addressed a memorial to the King of Spain in behalf of their project to build a church,—as appears from the following

LETTER OF DON JOSEPH IGNACIO VIAR, SPANISH AGENT AT NEW YORK, TO DR. CARROLL.

NEW YORK, APRIL 12, 1790.

SIR:

I have lately received an official letter from his Excellency Don Antonio Polier, minister of Spain for all what concerns the American affairs, dated in Madrid, 17th June, 1789. This was directed to Mr. Gardoqui, in whose absence as a Chargé de Affaires I am. I opened it, and —mentions that the king has resolved that an inquiry be made by yourself, with the greatest possible exactness, about the number of Roman Catholics in Charleston; if that Church has material enough; how much will be necessary to build it with proportion to the number of Catholics; the person or persons to whom this business may be trusted, and finally a regulaton of the expenses, as well as a plan of it, that upon these principles his Majesty may be pleased to resolve what is convenient respecting the Memorial of the said Catholics. So I wish you may be so kind as to give to me an exact information of all, that I may send it to the said minister.

Sir, I have the honor to be with great regard and consideration

Your most obedient and humble servant,

JOS. IGN. VIAR.

Letter of Bishop Carroll to the Spanish Minister or his Representative at the Government of the U. S. Concerning the Church at Charleston, S. C., and the Gracious Benevolence of the King of Spain.

New York, June 25, 1791.

Sir:

Having been honored with your inquiries relative to the state of the Roman Catholic Congregation at Charleston, South Carolina, I take this earliest opportunity since my return from Boston, to give you the best information in my power. Your first inquiry was the number of Catholics in Charleston. This cannot be exactly ascertained, both on account of many being often absent at sea, or in commercial business in the inland country, and more especially on account of the small exceedingly inconvenient house, wherein they now meet for divine worship; by which many are prevented from attending. But I have no doubt of the number being at least between four and five hundred, and the certainty of a great increase. The 2d inquiry was the expense of building a church and fitting it with all necessaries for Divine Service. It is meant, I presume, that the Church should not only be sufficient for the actual congregation, but for such as it will be in a few years. The expense of finishing such a church with all its appurtenances cannot be less than 15,000 dollars. The finishing it with necessary ornaments, for the altar, linen, priestly vestments etc., would be an additional expense; but as these can be obtained cheaper in Spain, I presume that they who may be appointed to carry into execution his Majesties gracious benevolence will order them to be made there, and forwarded to Charleston.

You inquire farther in whose hands the money destined for the Church of Charleston may be safely lodged. My answer is that the safest method of disposing of it is to have in placed with the ministers of his Catholic Majesty residing in the U. S., and in the mean time inquiry shall be made concerning some proper and respcnsible persons at Charleston, who may give security for a right use of the money put in their trust.

Repeating my former request that you will be pleased to offer to his Majesty the tribute of my most grateful acknowledgment for his religious intentions towards the congregation of Charleston, I have the honor to assure you of the highest esteem and respect of

Your most obedient Servant.

† J. Bish. of Baltimore.

Letter of Rev. Benedict Joseph Flaget to Bishop Carroll, Declining the Bishoprick of Bardstown, Ky.

October 18th, 1808.

Rt. Rev. Sir and most beloved Father:

When I had signified to you my positive determination to decline the dreadful honor to which your goodness is endeavouring to raise me, I began to enjoy a piece of mind to which I had been a stranger from the moment I heard of my promotion. Being however, told from several quarters that you insist on your unfortunate choise, in hope that time and reflection will wear off my opposition to it, once more I feel my heart overwhelmed with the deepest grief. Dearest father, nothing distresses me more than to afflict or disappoint you, but the motives of my refusal are of such a nature as to make my determination invariable. I earnestly beg of you to oppose it. All that remains then is to improve time to prevent the consequences of useless delay. Bishop Conkanen is yet in Italy and will continue there long enough to receive a letter from you before his departure. You have time to make known my refusal to his Holiness, and provisions for another candidate as early as you can expect mine. You certainly cannot be at loss for subjects more meritorious than I am. Were I permitted to offer my ideas, I would suggest that of requesting Bi. Conck. to present one of his own order for whom he could absolutely rely for correctness of principles: for as the Fathers already settled here will gain great influence, no check would be more necessary and more effectual than the authority of a bishop of their own order It is to be observed that the elected should be acquainted with the French language, the 3d part of the diocese speaking nothing but French. Should this hint be contrary to your views, could you not present Mr. Moranville, his talents, his principles, his zeal and conciliatory spirit are well known to you, and he can have none of the reasons for declining the burthen which compel me to deprecate it.

Once more, my Rev. and beloved father, I throw myself at your feet to beg you will put an end to my anxieties. For God's sake have pity on your child drive him not to extremes, but above all do not render his situation worse by provoking an order from his Holiness; for convinced as I am that it is the will of God I should refuse, I should be placed in the most painful situation, from the impossibility of reconciliating the interests of my conscience with my obedience to the head of the Church.

Allow me to add a prayer that you will put in my hands two duplicates of your letters for Rome, which I engage to convey thither, and if your occupation permit you not to write them yourself, I will have them done for you.

In the anxious expection of an answer, which I hope, will restore me to myself,

I remain with unbounded respect and love
Rt. Rev. Sir,
Your most humble and obedient servant,
B. FLAGET.

SECOND APPEAL OF REV. B. J. FLAGET TO ARCHBISHOP CARROLL DECLINING THE APPOINTMENT.

Rt. Rev. Sir and most beloved Father:

Though I was told yesterday by Mr. David that in a few days I would receive from you a favorable answer, I cannot help however entertaining some doubts about the satisfaction it will afford me. To be plain with you, I am afraid you wait only for some answers from the different parts, where formerly I exercised my ministry, which according to all probability, being full of compliments for my promotion, you will, then, urge them against me as a new proof I must accept, and will pay very little attention to all my arguments to refuse. Were it the case, my situation would be indeed more distressing, but my resolution would still remain the same, because the motives of my refusal should not be altered in the least.

This, I thought proper to write to you, to preclude all hopes of my ever accepting such a dignity and induce you, to appoint as soon as possible another candidate to fill up the place, I shall certainly leave vacant. After so positive a declaration, I beg of you with tears in my eyes, to let me forever enjoy unmolested the humble post I occupy, which suits thousand times better than the conspicuous one I had obtained through your goodness, and without presuming too much, I am confident I will prove more useful to your diocese in remaining in the college than in going to Kentucky as a bishop. Though in opposition with your way of thinking, in this peculiar circumstance, I flatter myself you will continue loving me as before, and considering me at all times as your

most humble and obedient servant and son,
BENT. J. FLAGET.

Rt. Rev. John Carroll to Thomas Stoughton Esq., New York, Declining To Appoint Rev. John Thayer Assistant to Rev. William O'Brien.

City of Washington, July 5, 1796.

Dear Sir:

Your favor of the 19th of June inclosing a memorial to the Trustees of St. Peter's Church by many members of the congregation and their proceedings thereon were delivered to me on the 2d inst. at Alexandria. My absence from Baltimore has been the occasion of the delay. Be so good as to present my best respects te the Gm. Trustees, and thanks for the very obliging manner of forwarding those papers to me, and to communicate my answer to them. A full persuasion of the expediency of giving assistance to Mr. O'Brien for the necessary service and instruction of his flock induced me at different times to propose a companion for him, and Mr. Thayer provided there existed entire confidence between Mr. O'Brien and him, and that the former was willing to accept the latter for his vicar or assistant. I judged this caution necessary in order to prevent the danger of dissensions, knowing that from them more prejudice would ensue to Religion, than benefit from the exertions of the assistant. I informed Mr. O'Brien of this, and at the same time, adding that I owed to his merits, his important services to his parish both here and in South America; and to his pastoral constancy during the melancholy period of last Summer, not to appoint one with whom he could not live in habits of intimacy and entire confidence. I now find that he has objections to Mr. Thayer which I cannot remove and am too much afraid of the consequences of imposing him on your present pastor as his vicar to risk that measure. The board of Trustees would he pleased to make this known to the committee of the Congregation with my reasons, and at the same time to assume them that my best endeavors shall be used to cooperate with their zeal, and being now assured by their own deliberation that for the necessary support of another clergyman, they will make good any deficiency in the present funds of the church; nothing shall be left unattempted by me to obtain one for them, not only competent to the duty, but who may likewise be of credit and singular advantage to the increase of piety and promotion of true religion. In the meantime till this can be effected I shall recommend and propose a plan to Mr. O'Brien for an

unfailing performance of evening service, as well as of a more dignified celebration of the holy Mass on Sundays, not doubting that some compensation will be made by the congregation to the French priests who will be employed for this effect, till such a vicar for Mr. O'Brien is procured as will best answer the purposes wished for by us all.

I have the honor to be . . .

RT. REV JOHN CARROLL TO REV. WILLIAM O'BRIEN PASTOR OF ST. PETER'S CHURCH, NEW YORK, NOTIFYING THAT HE HAD DECLINED TO APPOINT REV. JOHN THAYER HIS ASSISTANT.

CITY OF WASHINGTON, JULY 5, 1796.

REV. MR. O'BRIEN:

My letter of this date to the trustees of St. Peter, will inform you that I have not agreed to the request of the memorial transmitted by them, so far as tt relates to the appointment of Mr. Thayer. Whatever may be my opinion in behalf of him, my duty requires me not to assign you a vicar in whom you have not entire confidence. But tho' I decline appointing Mr. Thayer, I promised the memorialists to comply with that part of the memorial which represent the necesssity and solicits the assistance of another clergyman; in a congregation so numerous, the want of such a one must be felt severely by you and them; especially if it be true, as represented to me that on this account, there are often no vespers and evening services on Sundays; very few catechitical instructions for the young; that many grow up to years of full maturity and ripe age without being ever called to the Sacrament of Penance, and the Blessed Eucharist; and that it is frequently impossible for one clergyman to give as early and constant attendance to the sick and dying as ought to be; therefore they propose and engage to raise an extra sum for an assistant to you without diminishing your present income. My endeavor therefore will be to procure a person of exemplary piety and zeal, good abilities and conciliating disposition, and to recommend him to your paternal, rather than fraternal regards.

You once mentioned Mr. Burke of Norfolk, who has some claims on New York. He is now here on a visit; I wish to serve him. But between ourselves he does not come up to my ideas of a person fit to be your vicar. New York is a city of too much consequence not to demand superior abilities and a better acquaintance with the conduct of souls to christian piety and perfection.

Till another clergyman can be sent, I beg you to make immediate provision for celebrating Vespers on Sundays and assigning days in every week for catechising the boys and girls of the congregation; using for that purpose the proper catechism of the diocese I hope likewise it may be in your power to have High Mass every Sunday, celebrated by one priest. In this function as well as in that of Vespers Mr. Sibourd and the French priests with you will give their assistance. The former may likewise be of use for catechism. In my letter to the trustees I recommend some *compensation* to those gentlemen for such services.

I am sorry for the mortification you have received in this business; I trust that there will be now an end of it.

I am . . . . .

LETTER OF RT. REV. JOHN CARROLL TO REV. JOHN THAYER, GRANTING HIM AN EXEAT.

CITY OF WASHINGTON, JULY 5, 1796.

MR. THAYER—REV. SIR:

I thought my last had been sufficiently explicit: for I meant to renew without any ambiguity, what was expressed in my former letters, that Mr. O'Brien had rendered services too important to the Church of N. Y. for me, to force an assistant on him who did not enjoy his confidence. I see too plainly the risk of raising dissensions by pursing a different conduct; and that city has been witness already of too many. I should be embarrassed indeed if there were no remedy for the disorders mentioned in your letter besides your appointment: But tho' I should hope much good from your exertions, were it consistent with his approbation to whom you would be subordinate, yet as this cannot be without the danger of ———. I shall endeavors to procure some other fit person for the station now solicited by you. I have been and remain convinced of the expediency of an assistant priest, and should have been well contented if a right understanding had existed between you and Mr. O'Brien. But this not being the case, I comply reluctantly with your request and send you the inclosed Exeat, wishing you more satisfaction than I have been ever able to procure you, and a continuation of your prayers for the diocese in general and myself in particular, in union with which I am . . .

The letter from Shelburn shall be attended to.

Last Sunday I administered confirmation to your former congregation of Alexandria. They are laying the foundation and burning bricks for their Church. Your faculties in this diocese will cease as soon as you publicly make known your intention of leaving it.

Rev. James Harold, the Botany Bay Irish Convict Priest of Philadelphia, "the Cause" of the Direful Dissension at St. Mary's Church, 1812-13.

On March 16th, 1811, Bishop Egan wrote to Archbishop Carroll announcing "the arrival of Rev. James Harold, formerly a respectable parish priest in the neighborhood of Dublin, and uncle of Rev. William V. Harold. He came last from Rio Janeiro and has a letter for the Archbishop from the Pope's Nuncio there. These will be presented by Mr. Thomas Maitland who leaves this morning for Baltimore."

"The unexpected arrival of Mr. Harold has made his nephew completely happy and should he remain with us he will be a great acquisition."

Who was this "great acquisition?"

The Irish Rosary of Dublin, April and May, 1898, gives this information.

The Rev. James Harold, in 1789, was, by Archbishop Troy of Dublin, appointed pastor of Kilcullen, and in 1794, was transferred to Saggart—anciently known as Rathwole.

Father Harold was indefatigable in the performance of the sacred duties of his ministry. Amid the terrible scenes of cruelty and violence, which marked the Summer months of the year 1798, he exhorted his faithful flock to forbearance and peace. On the very Sunday preceding the outburst of the rebellion he preached two impressive sermons, urging his flock to shun all disorder and discord. He did not fail, however, to administer the consolations of religion to his suffering people, and he fearlessly rebuked some of the yeomanry and military for the reckless barbarity which they displayed. Such earnestness, in those days, sufficed to justify the suspicion of his being hostile to the Government, and a military order was issued for his arrest.

Here is copy of the original writ issued by Lord Kilwarden for the apprehension and detention on board the "Lively" of Father Harold, the first convict priest to set his foot in Australia.

"George the Third, by the Grace of God, of Great Britain, France, and Ireland, King. Defender of the Faith and so forth. To the Commander of the ship called the 'Lively,' now lying in the Harbour of Cork or elsewhere, greeting. We command you that you have the body of James Harold detained in your custody, as it is said, under safe and secure conduct, or by whatsoever other Name, addition of Name, or Sir Name, the

said James Harold is called in the same before the Honble. Robert Day, fourth Justice of our Court of Chief Place in Ireland, or in his absence, before any of his Brethern Justices of said Court, in Dublin, Immediately on sight or receipt thereof, together with the day and cause of his being the said James Harold so taken and detained, to do and receive what shall then and there be considered concerning him, and have you then there this Writt. Witness, Arthur Lord Kilwarden, at the King's Courts, the 12th day of February, in the 39th year of our Reign.

" H. & R. Convoy. Ecc. W. Nourne.

D. M. Brutchell M. G. 13 feb.

"On a fiat granted by Mr. Justice Day."

This writ was endorsed:

ALLOWED

By the statute of the twenty second year of the Reign of King George the Third Six pence per Mile to be paid On bringg. up the prisoner

E. DAY

For a time he lay concealed in the house of a friendly Protestant at Hazelhatch, but when he at length ventured from his retreat to say Mass for his flock, he was seized at the very altar, and led off a prisoner. The only favour that he asked on that occasion was to be permitted to complete the Holy Sacrifice, and that favour was granted to him. He was detained several months in gaol, and was then, without further trial, shipped on board the convict vessel, the "Minerva," for Botany Bay.

Father Harold, according to *The Freeman's Journal* of Sydney, 1888, "was transported simply because some people in the district joined the rebel camp. The government said he must have told these people to join the rebellion and they transported him for no other reason."

As a rule, the treatment of the convicts on board the ships during their long sea voyage to the Antipodes was severe and harsh, but such treatment should be considered mild when compared with the hardships they endured on the hulks whilst being transferred from Dublin, and the other ports, to await transhipment in the convict vessel. General Holt, who had taken a prominent part in the County of Wicklow as a leader of the rebel troops, and had surrendered on promise of pardon, was transported to Botany Bay, together with Father Harold, on board the "Minerva." In his "Memoirs," he has left an account of his sufferings whilst being conducted from Dublin to join that transport vessel at Cove. "A bundle of hay," he says, "shared by another convict, was his pillow; a plank was his berth by day, and his bed at night." Some of the details he gives are too harrowing to be even mentioned. A scanty allowance of food was allowed to each convict, but

even that was measured out with light weights, and anyone who ventured to make complaint was instantly chained to the deck of the vessel. They suffered much from thirst, as only one pint of water was allowed in the twenty-four hours. "I often saw struggles," he says, "between the unfortunate wretches on board, for the possession of small pieces of ice, which adhered to the sails and other parts of the ship, to quench the burning of their parched mouths, so much were they distressed by thirst, and one man I actually saw expire, crying out, with his very last breath, 'Water! water!'"

He subsequently describes the vessel as "a floating dungeon of disgusting filth," under a "cruel and unfeeling monster, in the shape of a man, who commanded it." He adds that "many of the poor wretches on board had been eight months on the water without a change of clothes, in a state of inexpressible torment, and covered with vermin," and he concludes: "It would have been much better, and much more humane to have ordered us to have been shot on the strand, than to doom us to linger out such a wretched existence of miseries."

With Father Harold and General Holt, there was on the "Minerva," a Protestant minister, named Fulton, who was also transported for complicity in the rebellion. Another priest, named Father Barry, was under sentence of transportation, and was to have accompanied them, but he died in port before embarking. The "Minerva," sailed from the Cove of Cork on the 24th of August, 1799, arrived at Rio Janeiro on the 22nd of October following, and entered the harbour of Sydney on 11th of January, 1800. Father Harold, however, did not land till the 13th, the Octave of the Festival of the Epiphany.

There was at this time a young student in the College of the Dominican Order of Corpo Santo, at Lisbon, in Portugal, named William Vincent Harold, a nephew of our convict priest, who at a later period was highly distinguished among the sons of Saint Dominic. Father Harold addressed to this young religious two letters, from Cork and Rio Janeiro; and although, unfortunately, these letters have been lost, the substance of the correspondence was forwarded to Father Harold's brother, resident in Dublin, in the following letter, which, though written in schoolboy style, will be found intereting in many respects. It tells us of the sentence of transportation being accepted by Father Harold as a missionary apostolate among the wholly neglected Catholic convicts, and it makes known the sentiments that prevailed in those days as to the disgrace brought by transportation on the family name, and the opinion prevalent on the Continent regarding the unhappy disturbances in Ireland:——

"Lisbon, Corpo Santo, October 26th, 1808.

"My Dear Uncle,

"In vain would I describe the emotions I felt at the reception of your letter. It had a long delay, as it was dated on 11th September. I received it on the 23rd October. I had for a long time desired to commence a correspondence with you, the near ties of kindred between us seemed to demand it. The opinion I had formed (though young and inexperienced) of your judgment made me wish it; and the disagreeable events that happened in Ireland since my absence from that dear, though wretched, country, to one equally beloved by both of us renders it at present particularly interesting. Previous to my uncle's apprehension, he corresponded with me regularly. Since that period I have received two letters from him, one from the transport in the Cove of Cork, the second from Rio Janeiro, in Brazil, when on his way to New South Wales. In both he paints his sufferings in the most moving manner, yet through the whole he showed a resolution which could have originated in no human motives. He rejoiced at the prospect of his future labours in Botany Bay. He went not as a convict, but as an apostle, and the spirit of the latter seemed to animate every line he wrote. He not only forgave his persecutors, but considered them instruments in the hands of Providence for the best of ends. I am so far from considering his situation miserable that, were I to leave Portugal, and my native country needed not my labours, I would not for a moment hesitate to join him by the first opportunity, for, if we seriously reflect on the short time we have to remain on earth, and our real interest during this short period, we will be convinced that the place where we can do most for the glory of God and good of our fellow creatures, should be our choice. . . . It was proposed to me by a gentleman in Dublin, whom I shall mention in some future letter, to change my name. He told me it became a matter of prudential necessity. Prudence forbade me to answer his letter, as I could not have answered it with temper, and he is such a person as I would not willingly offend. I would reject the offer with the most marked contempt and indignation, were it made to me by the first man in Ireland No, I will keep that name for the very reason that others think I should change it, for his sake who is now unjustly exiled from his friends and country. . . . ."

The writer of this letter became the popular pastor of St. Mary's in Philadelphia. There he met his "Dear Uncle" on his arrival in March, 1811.

On the arrival of the "Minerva" in Sydney considerable indulgence was shown to the Protestant convict clergyman, Rev. Mr. Fulton. He was not only allowed to exercise his religious functions, but was very soon invested with magisterial authority, with all the privileges and emoluments which were connected in those days with the position of magistrate. The Catholic convicts hoped that some like indulgence might be extended to Father Harold, but bitter was their disappointment when they scornfully rejected every petition of the zealous priest to be allowed to administer the consolations of religion to his Catholic fellow sufferers.

In the month of May, 1800, information was given to the Governor, by some of the military officers, that the Irish convicts were engaged in seditious correspondence and unlawful meetings, and every effort was made to connect Father Harold in some way with such proceedings. The whole plot, however, appears to have been nothing more than a fancied conspiracy, concocted by designing officials to increase their emoluments, and to heap obloquy on the Catholic convicts. The convict Barrington has been made to write, in the narrative published under his name, that "the secrecy with which this business was conducted prevented the magistrates from making any discovery, and, of course, they succeeded in no degree on an examination of Harold, the Catholic priest, as being a party in seditious conversations; for nothing appeared to criminate him, though the fact was universally credited." In the following September those threats of conspiracy were renewed. Several of the convicts were treated with the greatest barbarity, in order to extort a confession of their guilt. On vague suspicion, Father Harold was thrown into prison. Barrington again writes. "In the routine of the inquiries of the officers they found occasion to imprison Harold, the Catholic priest, who, both for his language and behaviour, was suspected of being concerned in the intended attack on the Government." We learn from General Holt, who was eye-witness of the harrowing scenes, the terrible treatment to which some of the suspected convicts were subjected. "The prisoners" he tells us, "were led out to Parramatta on the 6th October, and were consigned to goal, except the priest, who was left in a private house, on which, however, a guard was placed." The next day all were marched a few miles beyond Parramatta, to Toongabbu, where the Government transports were kept. One man, named Maurice Fitzgerald, was sentenced to receive 300 lashes. "The unfortunate man had his arms extended round a tree, his wrists tied with cords, and his breast pressed closely to the tree, so that flinching from the blow was out of question, for it was impossible for him to stir. Father Harold was ordered to put his hands against the tree by the hands of the prisoner, and two men were appointed to flog. They stood on each side of Fitzgerald, and I never saw two threshers in a barn move the flails with more regularity than these two man-killers did, unmoved by pity, and rather enjoying their horrid employ-

ment. The very first blows made the blood spout out from Fitzgerald's shoulders; and I felt so disgusted and horrified, that I turned my face away from the cruel sight. One of the constables employed to carry into effect this tremendous punishment came up to me and desired me to look on at my peril. I have witnessed many horrible scenes, but this was the most appalling sight I have ever seen. The day was windy, and I protest, that though I was at least fifteen yards to the leeward from the sufferers, the blood, skin, and flesh blew into my face as the executioners shook it off their cats. Fitzgerald received the whole 300 lashes. The next prisoner who was tied up was Paddy Galvin, a young lad about twenty years of age; he was also sentenced to receive 300 lashes. The first hundred were given on his shoulders, and he was cut to the bone, between the shoulder blades, which were both bare. The doctor then directed the next hundred to be inflicted lower down, which reduced his flesh to such a jelly that the doctor ordered him to have the remaining hundred on the calves of his legs. During the whole time Galvin never even whimpered or flinched, if, indeed, it was possible for him to have done so." The object of the officials in forcing Father Harold to put his hands beside the bound hands of the sufferers, was supposed to have been to lower him in the estimation of his brother convicts, by making appear that he was concerned in the plot, and that by not revealing it he was the real culprit, and responsible for the punishment to which the sufferers were subjected.

Soon after this barbarious scene, Father Harold, with several of the supposed conspirators, were transported from Sydney to the more dismal quarters of Norfolk Island. At a later period we will see that this island dungeon was again portrayed as a place of horrors set aside for the most refractory, and for the outcasts among the convicts, but at the time that Father Harold was sent thither it was described by one who dwelt there as "a barbarous island, the dwelling-place of devils in the human shape, who were the refuse of Botany Bay, the doubly-damned."

A letter from Father Harold, addressed from Norfolk Island on the 8th January, 1803, to Mr. James Harold, his near relative, brings vividly before us the hardships endured by the venerable priest in that abode of sorrows. He had been allowed by the Lieutenant Governor to open a school in the island, but his increasing infirmities very soon rendered him unequal to the duties connected with that pleasing charge. He had also enjoyed for a while the company of a brother convict priest, Father Peter O'Neill, of whom we will have more to say hereafter. On the very day, however, on which he writes, an order had come for Father O'Neill's release, and thus every consolation would be withdrawn which had hereto enabled him to bear up in some way against the trials and hardships of that penal settlement. The document itself is singularly precious, as it is probably the only letter that is now preserved, written from Norfolk Island by the convicts of those days:—

"Norfolk Island, Jan. 8th, 1803.

"Dear James,

"Having written several letters since my arrival without receiving a single line from you or any other relation or friend, I have given up all intention of writing as useless business, but, as the bearer is my good and faithful friend, who will certainly have this letter forwarded to you, I could not miss the opportunity. This gentleman is the Rev. Peter O'Neill mentioned in a former letter. He brought with him property sufficient to afford us the necessaries of life, and had just as much left as paid his passage, etc., when his release arrived. Every shilling he could spare he left me, but any consideration of this nature is but a miserable compensation for his absence.

"I am now recovering from the flux, with which terrible disease I have been severely afflicted for the long space of twelve weeks, during which time my recovery was considered extremely doubtful. I was a month in the hospital, which I left as I came into it. I now live with a poor, honest, industrious, moral man (a great rarity in this island). I could not think of living alone in a cabin, especially in my present very infirm state. Last June I was very much reduced by the disorder of my head and bowels, aggravated by being confined to a school, which our Lieutenant-Governor allowed me to open for my own accommodation, but I was obliged to resign my charge. In Port Jackson my health was very good, for there the country is level, and admits exercise, but this island is nothing else than a seminary of hills, so high and steep that all the exercise an infirm man can take becomes fatigue, so that my existence here can be but short and miserable. It may be said, 'Why should I not continue in Port Jackson?' Were I guilty of any misdemeanour I should remain silent on that head, but I solemnly declare I was not. I endeavoured, at all times, to prevent any disturbance, and to preserve the peace of the colony. As there is now a general peace, I am inclined to suppose that a proper application to Government might procure me liberty to retire to some of the Portuguese or Spanish Settlements, without the privilege of returning to His Majesty's dominion. I should have written to Colonel Wolf and to Most Rev. Dr. Troy on that subject, but certainly I am not able in the short space, for, only this day, Friday, Mr. O'Neill, agreed with the captain of the ship, and on Sunday morning early he must be on board. However, with the advice of your friends, you may apply to these gentlemen in my name. This miserably-written letter will serve for your introduction

"I have a thousand questions to ask, and and many persons to inquire about, but I apprehend I should not be answered. I am particularly anxious about my nephew William, and often think of little James. You know those to whom I am sincerely attached; make them my affectionate remembrance, and write to me accordingly. As soon as you receive this letter, write to Mr. O'Neill, and enclose a letter to me, which he will take care to send me. In the meantime, write by post. The manner of conveyance, and whether the letter is to be paid to London, some gentleman will let you know, or you will be informed at the post office in Dublin. Mr. O'Neill's address and mine you have underneath.

"I am your affectionate Uncle,

"JAMES HAROLD."

As early as the year 1803, positive orders had been forwarded from the Home Government for the withdrawal of the convicts from Norfolk Island, and the abandonment of that settlement. Under various pretexts, however, the execution of this order was deferred, and it was not until 1807 that the last of the convicts and officials quitted the island, and were transferred to the Derwent, in Tasmania. It was the privilege of Father Harold, thus transferred with the other convicts to the Derwent, to be the first priest to land in Tasmania; but we have no record of his being permitted to exercise his sacred ministry there. It was not till after the departure of Father Dixon from the colony in 1808, that Father Harold was allowed to proceed to Sydney. He was now, however, so weighed down by infirmities, and so worn out by years of untold suffering, that he could do but little to console his brother convicts. Moreover, there was hardly any toleration for even the Catholic name in Australia in those days, and all the convicts were expected to conform their consciences to the religious dictates of the Protestant State.

At length the officials became weary of Father Harold's presence among the convicts, and permission was granted him to quit the colony. In the "Official Sydney Gazette and New South Wales Advertiser," of July 14th, 1810, there is the following official notice: "All claims or demands on the Rev. James Harold are requested to be presented for payment, he designing to leave the colony, per 'Concord.'"—[*The Irish Rosary*, April, May, 1898.]

Heaton's *Australian Dictionary and Men of the Times*, Sydney, N. S. W., gives the name as Rev. W. Harold, (the parish priest of Reculla, near Dublin, Ireland.)

The *Freeman's Journal* of Sydney, (1888), said of Rev. James Harold:

"He arrived in New South Wales in 1799. He remained a prisoner until April 19th, 1803, when Captain King, the Governor of the colony, granted a pardon to Fathers Harold and Dixon. Father Dixon was, under conditions, permitted "to exercise his clerical functions as a Roman Catholic priest," so that by him, at Sydney, May 15th, 1803, "the first public services" were performed "and the first Catholic marriage solemnized on the same day."

Father Harold's clerical status was also recognized and he was allowed to go at his request, to the prisoners at Norfolk Island.

The colony at Botany Bay was, for eight years afterwards, without a priest. These were eight years of "attempted wholesale Protestantizing, through the agency of the lash and dungeon." The pitiful condition of the Catholics, especially the prisoners, had been made known throughout the Catholic world and a brave Irish priest came to their relief. This was in 1817. He was a Trappist—Father O'Flynn.

After Father O'Flynn had exercised his ministry at Sydney the Governor ordered his arrest and he was sent a prisoner to England and soon released.

This was the Very Rev. Jeremiah O'Flynn who afterwards became the pioneer priest of Northeastern Pennsylvania and founder of the Church and congregation at Silver Lake in Susquehanna County. A sketch of his life may be found in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, July, 1889.

Father Harold, we are told by a reliable writer, was so "terrified by the brutality which he witnessed on all sides in New South Wales in the enforcement of the rule requiring the attendance of all prisoners indiscriminately at the services of the Church of England that he applied, and at once obtained permission to return to England."—[*Freeman's Journal*, Sydney, 1888.]

He stopped at Rio Janeiro, Brazil, on his way back. How long or whether he did duty there is not known. From there he came to Philadelphia to meet his nephew whom he was, we may well believe, more "particularly anxious" about in 1811 than when that nephew was in 1800 at Corpo Santo but now as the "eloquent and elegant Dominican" was a pastor of the largest and richest congregation in the United States.

This then was the priest whose arrival in Philadelphia gave joy to his nephew for whom he had a particular regard and whom the Bishop considered a "great acquisition."

Unhappily Bishop Egan's hopes were not realized. When trouble arose between the Bishop and the Trustees and later between the Bishop and the two Fathers Harold the Bishop declared "Father James was the cause."

The election of Trustees took place on April 16th, 1811, when, in pursuance with the Charter, the newly arrived priest was with his nephew—Father William Vincent Harold—and Bishop Egan declared a Trustee of the church.

At dinner on Tuesday, January 7th, 1812, Father Hurley of St. Augustine's being present, Bishop Egan told the Fathers Harold that his physician advised him to "preach as seldom as possible in consequence of his blood spitting" and he expected them to preach alternately.

Father William Vincent Harold replied, "that he would preach only every third Sunday. He did not consider himself bound to any more than that part of the labor."

The two Harolds refused the Bishop's proposition and "he passed a sleepless night," he wrote Archbishop Carroll on the 14th when he added: "Nothing would give me greater pleasure than the removal of the elder Mr. Harold from Philadelphia, as then I should have some hopes of living peacefully with his nephew. Could I prevail on him to go to Pittsburgh I would keep the Rev. Mr. O'Brien until the arrival of my cousin. Before I propose Pittsburgh to Mr. Harold I ask the advice of the Archbishop how to proceed if he refuses, as I fear he will, as his great object is to make money which he cannot make there."

St. Mary's Church had been enlarged in 1810-11, at a cost of, perhaps, $30,000. The subscriptions for the expense aggregated $17,000. The deficiency remaining and the burden of expenses made the debt in April, 1812, amount to $6,775. The receipts for coming year were estimated at $3,729. The expenses $3,105. The deficiency of $624 the Committee, Messrs. Ashley, Carrell and Snyder, "saw no way of being freed from unless the services of one of their pastors be dispensed with and the salary of the clergy be reduced so, so as to put them more on a footing with the clergy of New York, Baltimore and those of the other Catholic Churches of this City."

The salaries paid the Bishop and the two Fathers Harold amounted to $2,400 a year payable quarterly in advance.

On July 1st, 1812, $600 was due. The treasury was empty. The Trustees tried to borrow $2,000. They could not. They tried to get $500—but "they could procure no money."

On August 18th, Lewis Ryan, Treasurer, offered the clergy $200 that had come in. It was refused.

On the Sunday following the refusal—23d—a circular signed by the Bishop and the two priests was distributed in the church.

They said the salary was payable quarterly in advance. "It is our only support, regularity in payment was expected—yet your clergy have been reduced to the mortification of soliciting the Board for that purpose. The payment which should have been made on the first of July has been hitherto withheld. . . . Could it be your wish to submit your clergy to such humilitation and from such men as these. Is our house to be thrown on the charity of the public or the patience of our creditors? Are our rights to be violated! our feelings tortured! and our character dishonored! by the caprice or malice of these men!"—and more in the same strain.

Fatal Address! Day of Direful Results!

All the disasters, all the discord. all the dissensions, all the schism, all the awful and diabolical actions of the dreadful days of Hoganism, O'Meallyism, Haroldism, Trusteeism,—had their birth in that circular. It was truly "the direful source of all the woes" that so long afflicted the Church of Philadelphia, the sad results of which continues to this day and will for all future time, in souls lost to the Church.

And the $600 not two months unpaid—but not yet earned—and $200 gathered up to meet a salary fixed in the days of pride at having a Bishop and a Cathedral, refused "from such men as these"—one of whom had in April advanced $1150 to pay the clergy and a debt then due.

The Pastors called a meeting of the pewholders. It was a scene of disorder—non-pewholders attended—threats and blows to intimidate the friends of the trustees.

The Trustees were censured without being heard.

They replied in a protest printed and distributed Sept. 15th.

A subscription was started and $1,000 raised in one week for the clergy. Even the money lenders who had refused now offered loans to the Trustees.

Now they had money—and Dissension.

However in October, the Bishop and Trustees became reconciled and thereafter were one in opposition to the Harolds.

The Bishop wrote Archbishop Carroll on Oct. 20th: "I candidly acknowledge the words of that address were never approved by me, though from a pliability of disposition I unfortunately sanctioned it by my signature, but it has been an instructive lesson to me of which I shall profit on all future occasions."

He said he had promised to bring his cousin, Regan, to Philadelphia, "in which case the elder Mr. Harold would be removed. . . . But whether Mr. Regan come or not it is my intention to have Mr. Harold, Senior removed whenever I can be so happy as to have another clergyman in whom I can place confidence."

On Feb. 1st, 1813, the Bishop sent the Archbishop a letter signed A CATHOLIC "which though written in an unknown hand I believe it to be the production of Rev. Mr. Harold, Sr., in order to intimidate me." He related that he had that "morning with Father Sibourd called on Father James Harold to know if he still persisted in refusal to go to Pittsburgh. He was answered that he would go there but still maintain his claim on St. Mary's and the emoluments resulting from it. If the Bishop's cousin came then he would relinquish all claim to St. Mary's and remain at Pittsburgh in case he found it to agree with him. I own it may be hazardous to appoint him to Pittsburgh."

On February 13th, he wrote that on Monday he intended to give Father James "the third admonition." He probably did so for on the following Sunday, 21st February, 1813, Father James announced to the congregation that Father William Vincent and himself would no longer officiate at St. Mary's.

"The people were inflamed to the highest pitch against the Trustees and the Bishop. Meetings were called and resolutions highly derogatory to the episcopal dignity and office were supported."

Bishop Egan "gladly accepted their resignations."

It was at this time, as Father Jordan relates in *Woodstock Letters*, HISTORY OF ST. JOSEPH'S that the Bishop is reported to have said, "Father James was the cause of the trouble."

Father James Harold remained in Philadelphia nearly two months. The Diary of Rev. John McElroy, S. J., now at Georgetown records under date April 11th, 1813, that Rev. Jas. Harold and Rev. Wm. Ryan intended to embark on the British packet Francis Teeling, from Annapolis, on 18th, but that Rev. Jas. Harold changed his mind and returned.

He returned to Ireland "before the close of 1813."

The "Memoranda" Book of Dr. Troy Archbishop of Dublin, refers to him as Parish Priest of Kilcullen, in 1816, but he probably resigned his parochial duties in the following year. He lived for years with his cousin Mr. Michael Ryan at 21 Lower Dominick St., Dublin, but very soon became quite helpless and childish. He died August 15th, 1830, at the age of 85.

He is buried in the Richmond Cemetery, Dublin, in the grave with his nephew Rev. William Vincent Harold—the Rev. William D. Harold, Rev. John Raymond Tommins and Rev. Lawrence Cummin.

The epitaph declares Father James Harold to have been:

"A FAITHFUL CHRISTIAN AND A FIRM FRIEND."

Philadelphia's Two Masonic Priests.

In May, 1884, I was told by Rev. P. A. Jordan, S. J., that Father Da Silva, who, from 1829 to 1836, had been one of the priests at St. Mary's, was a Free Mason all the time he officiated there. Father Jordan referred me to the late Jacob Reed, the clothier, then living though a very aged man, as the Mason who had relieved Da Silva.

On my way to Mr. Reed I met his son "Joe," then attached to the editorial staff of *The Press*. I told him my purpose.

"You need not go to Father, I can tell all about it," he said.

He then related to me the story he published in *The Press*, May 15, 1884.

Thomas Tolentina Da Silva, a political exile from Portugal, was the priest; that on the death of King John of Portugal, the country was governed by Dom Pedro of Brazil, his son; that a Revolution in 1828 gained control, that Father Da Silva took refuge on an American vessel and was brought to Philadelphia, when he and his companions arrived destitute. They wandered along the wharves until a young Portugese whose mother kept a sailor boarding house brought the outcasts to his home.

The young man went to Jacob Reed, a tailor, at S. E. Cor. Second and Spruce, and told him that three of the men were Masons in distress who wanted to see one of the craft.

Reed visited them and found they were Masons. He conferred with William Cummings, Master of Lodge No. 2, of which he was a member. They with Kendall S. Cropper, Master of No. 158, fitted out the three destitute Masons supplied means and for their support.

The Press made publication as above set forth. "A RELATIVE OF THE CANON'S," wrote *The Times*, denying that Father Da Silva, who was at St. Mary's, was a Mason and asserting that it was a confusion of persons which led to the error—that there was in Philadelphia at the time another Father De Silvia who kept school at Front and South, "who must have died shortly after the Canon's arrival here."

It is more likely however that instead of the schoolmaster dying he but abandoned that method of making a living on securing, through Judge Randall, the Secretary of St. Mary's Board of Trustees, temporary employment as assistant to Father Kiely—and that this was about December, 1828.

This "RELATIVE OF THE CANON'S" desired "to dispel the scandal which might attach to the Canon's memory or to his relatives here," but such a sensitiveness is needless. The fact is that many Spanish, French or Portugese priests were then, and some now are Free Masons, notwithstanding Papal condemnations.

On January 6th, 1829, Father Da Silva was admitted as a member of Meridian Sun Lodge, No. 158, at the Masonic Hall, Chestnut above Seventh, north side.

Secretary John B. Moffitt certifies:

PHILADELPHIA, November 28, 1899.

MARTIN I. J. GRIFFIN, ESQ.

DEAR SIR:

On examining the records of Meridian Sun Lodge, No. 158, F. and A. M. I find that on January 6th, 1829, Thomas T. De Silvia was entered in said Lodge but appears to have made no further progress.

Yours Respectfully,

JOHN B. MOFFITT, Secretary.

At this time Rev. Jeremiah Keily was pastor at St. Mary's. The Minutes of the Board of Trustees show that in February, June and November, $100 was on each occasion allowed Father Da Silva. He was then not regularly attached to the church for at June meeting the Board allowed $200 extra to Father Keily "as he had no regular assistant" but in August the Board authorized the employment of additional pastors.

Under this authority Father Da Silva was engaged as one of the pastors.

After the election for Trustees of St. Mary's in 1830, he wrote Secretary Randall:

DEAR SIR:

It is with the greatest joy that I have seen the results of the late election, by which our respectable congregation have so wisely confirmed you again in the important office of Trustee; that you may continue to discharge that sacred trust with honor to yourself, and to all our religious congregation, is my constant and earnest Prayer, may your virtues be held up as an everlasting ornament to our Church, and to all the Christian world.

Allow me thankfully to express on this occasion, the great satisfaction which I feel in living in this blessed land, and your particular protection, whose continuance I shall endeavor to deserve. I am with the greatest consideration your obedient humble Chaplain.

CANON THOMAS TOLENTINO DA SILVA.

April 12th, 1830.

He continued to serve until May 6th, 1836, when he wrote the Trustees:

To the Trustees of St. Mary's Church.

GENTLEMEN:

The many favours and marks of kindness for which I am indebted to you, are of such a nature as to induce me to believe that I shall never be able sufficiently to express to you the deep obligation which I am pleased. And this single consideration might perhaps of itself be a sufficient cause on my part, of remaining silent, were it not for fear of being thought ungrateful. The time has now arrived when it is not only proper, but absolutely incumbent on me to give you some testimony of my feeling for your friend-

ship and magnanimity toward me since my arrival among you. An extraordinary concurrence of unexpected circumstances have been productive of an event, which, however it may appear as a misfortune in the eyes of others, is to me what may be justly denominated a blessing from above. For although Providence does sometimes seem to neglect us, yet he never wholly abandons us, and the ways in which he leads us though apparently the most dangerous, are ordinarily the safest and the most secure.

When a lawless party of wicked and ambitious men actuated by no other motive than a malicious spirit of lust for power and dominion, did all in their power to prostrate, if not forever to annihilate the prosperity and glory of my native country, declaring themselves the inveterate and uncompromising enemies of a faithful, obedient and unoffending People, I was reduced to the dreadful necessity of bidding, as I thought, a last and final farewell to all that is near and dear to a human being, friends, relatives, property and home; and to seek security and shelter in a foreign clime; I found—Gentlemen, an acceptable asylum in the United States, The Land of the Free, and the Home of the Brave. And more especially under your immediate protection and patronage. You received me with open arms, you sustained me when impiety thought to have oppressed and destroyed me, you have helped to alleviate my grief at the most critical and trying moment of my distress, in a word, when reduced almost to the very brink of desperation and of ruin, you generously became the assuagers of my griefs, and the encouragers of my forlorn hopes. And now, Gentlemen, in return for all this, what can be considered a sufficient acknowledgement? My pen is entirely too feeble to delineate your merited Eulogium. I however, derive some consolation from the reflection that Hearts animated with celestial fire find in their own consciousness of having done good, a feeling of real unalloyed felicity and joy, which it is not in the power of external circumstances, however strong and efficient, to bestow. You are doubtless, aware, Gentlemen, that the confused state of the political affairs of my native country (to which I have already alluded above), and which was the cause of my departure thence, have at length become settled, I therefore feel it incumbent on me to return thither, that I may occupy my former place and undertake once more, as a servant of the Most High, and as a citizen the discharge and fulfillment of those sacred duties and obligations which the Canon and civil laws of my country justly impose upon all her children. It is true I am favored as well by the consent of my Prelate there as by Royal Decree, with the option of either remaining here with the privilege of receiving an annual revenue from home, or, of returning home and receiving it in *propria persona*, in return for services which I deem it incumbent on me to render. The latter of these alternatives I have chosen, and now—wait only a favorable opportunity to depart.

I have personally communicated this my determination to the Rt. Rev. Bishop, and I have now only to request of you the favor to make known to the large and respectable congregation over whom you preside (and to whom I am also under many obligations for the innumerable favors they have been pleased to bestow on me) these my sincere though humble acknowledgements. And be assured, Gentlemen, that, so long as a breathe continues to animate this mortal frame, I shall ever consider as one of the happiest and most interesting periods of my eventful life, my sojourn to the United States, where I have found so many noble hearted and generous souls.

FAREWELL.

And now that the Almighty God may ever continue to be propitious and to animate you to do what is good, and that you and your dear families as well as the Congregation for whom you act, and the American People in General may long enjoy His Divine favor, and protection, is, Gentlemen the earnest and sincere prayer of your much obliged and humble servant.

THOMAS TOLENTINO DA SILVA

Canon of the Cathedral of Funchal, Madeira.

Philadelphia, May 6, 1836.

Another Philadelphia priest who was a member of the Masonic Order was Rev. Joseph La Grange, a French priest, who died of the yellow fever in Philadelphia, on September Ist, 1798. I find a Baptism record on Old St. Joseph's register as early as February, 1794, and on the marriage record as late as March 2d, April 2d, July 2d and August 5th and 21st, 1798. His name appears as Langrange in the list of victims of the yellow fever given in "History of the Pestilence" by Condie and Folwell.

In the *History of Philadelphia*, by Scharf and Westcott, Vol. III, p. 2066, he is named as Abbe La Grange, a member of L'Amenite Lodge, No. 73. It was composed of French and San Domingo refugees. The Lodge was chartered May 20th, 1797, and disbanded in 1823. The members made efforts to extend the Order in San Domingo. I find record of six Lodges chartered prior to 1807 by the Pennsylvania Grand Lodge.

J. E. G. M. de La Grange, a relative of Father La Grange, was in 1800, Worshipful Master of the Lodge. On New Year's 1800 in the presence of the Grand Lodge he delivered the first eulogy in French on the character of Washington, who had died, Dec. 14th, 1799.

This Worshipful Master, at 110 Walnut St., had a French Circulating Library. He also was a sworn Interpeter of Languages.

Bishop Carroll's Recommendation to the Clergy on the Death of General Washington.

BALTIMORE, December 29, 1799.

REV. SIR:—We, Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man, who contributed so essentially to the establishment and preservation of its peace and prosperity. We are therefore called upon by every consideration of respect to his memory, and gratitude for his services, to bear a public testimony of our high sense of his worth when living; and our sincere sorrow, for being deprived of that protection, which the United States derived from his wisdom, his experience, his reputation, and the authority of his name. The Executive of the State of Maryland having appointed the 22nd of next February as a day of general mourning for the death of General Washington, and for a solemn tribute of respect to his memory, I likewise recommend to and direct my Reverend Brethern to give notice to their respective Congregations, to observe that day with a reverence expressive of their veneration for the deceased Father of his Country, and founder of its Independence, to beseech Almighty God to inspire into those who now are or hereafter may be, invested with authority, to pursue his wise, firm, just, and peaceable maxims of government and preserve us in the enjoyment of those public blessings, for which, next to the merciful dispensations of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence.

Those of my Reverend Brethern who residing in towns and very populous parts of the States, may think themselves called on, as well by melancholy occasion as by public expectation to renew in the minds of their hearers, their recollection of the talents, virtues, and services of the deceased General, are advised not to form their discourses on the model of a funeral sermon, deduced from a text of Scripture, but rather to compose an oration, such as might be delivered in an Academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initation in our Church, but who had discovered in early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre, during a life of unremitting exertions an eminent usefulness.

If these discourses shall be delivered in churches, where the Holy Sacrament is usually kept, it will be proper to remove it previously with due honor, to some decent place.

I am respectfully, etc.

Catholic Memorial Services on The Death of Washington.

Written For The Catholic Citizen by Martin I. J. Griffin.

The one hundredth anniversary of the death of "the great, the good, the illustrious Washington," on Dec. 14, 1799, has just been commemorated.

Congress and several of the State executives, on learning of his death, appointed his birthday, Feb. 22, 1800, as the day for the general commemoration "throughout all the land, of his character and services to the country."

Accordingly, on Dec. 29, 1799, Right Rev. John Carroll, bishop of Baltimore, which See then composed all the United States, issued a circular letter to all the priests, telling them that "Roman Catholics, in common with our fellow citizens, have to deplore the irreparable loss our country has sustained by the death of that great man who contributed so essentially to the establishment and preservation of its peace and prosperity," and that they were "called upon by every consideration of respect to his memory and gratitude for his services to bear public testimony of our high sense of his worth when living; and of our sincere sorrow of being deprived of that protection which the United States derived from his wisdom, his experience, his reputation and the authority of his name."

He accordingly recommended that the day of "general mourning for the death of General Washington and for a solemn tribute of respect to his memory"—Feb. 22—be observed by the respective congregations "with a solemn reverence, expressive of their veneration for the deceased father of his country and founder of its independence, to beseech Almighty God to inspire into those who now are, or hereafter may be invested with authority, to pursue his wise, firm, just and peaceful maxims of government and to preserve us in the enjoyment of those public blessings, which next to the merciful dispensation of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence."

The priests "residing in towns or very populous parts of the States," who thought proper "to renew in the minds of their hearers their recollections of the talents, virtues and services of the deceased general," he advised "not to form their discourse on the model of a funeral sermon; but rather to compose an oration such as might be delivered in an academy and

and on a plan bearing some resemblance to that of St. Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initiation into our Church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington and flourished with so much lustre during a life of unremitting exertions and eminent usefulness."

By this letter we may believe that in every city, "town or populous parts," where Catholics had chapels, some observation of the day took place, but, unhappily, only the discourses delivered at Baltimore, Philadelphia, Georgetown and Albany testify to the fact of the commemoration, and of these, the Baltimore and Albany discourses alone are known.*

In suggesting to the clergy that any discourse should be like unto that on one "who was deprived of life before his initiation into our Church," one might inquire whether Bishop Carroll had a thought of the possibility of Washington entering "into our Church."

There was a tradition among the Jesuits of Maryland years ago that Father Francis Neale had been called to visit Washington four hours before his death. Historian Lossing wrote me that it was "ridiculous" to so assert.

At Philadelphia the commemoration services of the Catholics took place at St. Mary's Church, on the day appointed, Feb. 22, 1800. On the day before the United States Senate had resolved to "meet in the Senate chamber at half past twelve o'clock, and from thence walk to the church on Race street, to hear the eulogium to be pronounced on the character of General Washington." That was at the Zion Lutheran church.

When this message was presented in the House of Representatives it was ordered "to lie on the table." Mr. Rutledge offered a resolution similar to that adopted by the Senate, but by a vote of 40 ayes to 43 nays it was defeated because of the objection, "as it might be the wish of several members to attend the oration at the Catholic church in preference to the one in Race street, members ought to be left to their own option."

So when a majority of the eighty-three voters would not unite with the Senators in going to the Lutheran church, we may rightly conclude that a goodly number of the forty-three went to old St. Mary's to hear Rev. Mathew Carr, O. S. A., deliver his "oration."

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*I have since the above was written discovered "Sketch of a Discourse Occasioned by the Death of General George Washington." Printed at Dublin, Ireland, by P. Byrne. Though without name, it is doubtless, that of Rev. Matthew Carr, O. S. A., delivered at St. Mary's, Philadelphia.

No record exists of the special character of the services at St. Mary's. From the expense account of the celebration as shown by the original papers, it appears that the subscriptions for the celebration amounted to $162, that the musicians were paid $62 and the singers $40. There was a funeral urn, there was a carpenter, a decorator, "black stuff," "bombazet" and bills for "sewing cur ains and other work for fixing the church in mourning," by Thomas Hurley, the father of (later) the well known Father Hurely, while Eleanor Byrne was paid "ten dollars for making curtains and hangings," and Mr. Le Breton "for clining and dressing the altar and all the other trouble" got $5, and an extra "one dollar for clining the snow out of the yard." The constable got seven shillings and six pence, or $1 for "his attendance at the chappell.

So by this we get to know that this, the largest and richest congregation in the country, made most elaborate preparations and had, doubtless, a most satisfactory commemoration. Perhaps it was the anticipation of of this which made the House of Representatives of our country refuse to go with the Senators to the Lutheran church, prefering the Catholic celebration.

Bishop Carroll's "discourse" was "delivered in the Catholic Church of St. Peter's, Baltimore." It was printed by Warren & Hanna. Copies of it are now very scarce

Another Catholic commemoration there is record of is the "Oration addressed to the Catholic congregation of St. Mary's Church of Albany, N. Y.," which The Albany Gazette of Feb. 27, 1800, printed. It may be found in *U. S. Catholic Historical Magazine*, Vol. 1.

At Georgetown, D. C., commemorative exercises took place at Holy Trinity Church. After the services "on a stage covered with black," Robert Walsh, Jr., of Philadelphia, age 16, a pupil of the College, "delivered with propriety and spirit an ingenious and eloquent academical eulogium." No copy of it is attainable.

Doubtless the thoughts of it are embodied in Mr. Walsh's tribute to Washington in *The American Catholic Quarterly Review*, which he founded in 1827.

On the same occasion Master Dominick Lynch of New York, "recited with animation a pathetic eulogy" which may be found in "*The History of Georgetown College.*"

SKETCH

OF A

DISCOURSE,

OCCASIONED

BY THE

DEATH

OF THE LATE

General George Washington.

Dublin,

PRINTED FOR P. BYRNE, 108, GRAFTON-STREET.

1800.

This Discourse though bearing no name of author is presented as being, most probably, the one delivered by Rev. Matthew Carr, O. S. A,, at St. Mary's Church, Philadelphia, on February 22d, 1800, the day of general commemoration appointed by Congress.

It is printed in Dublin, Ireland. Father Carr came from that City in 1795 to found a church of the Order of St. Augustine, Philadelphia.

It is printed by Patrick Byrne, a Catholic, who afterwards came to Philadelphia and established himself as a publisher at N. E. Cor. Fifth and Chestnut Sts.

It is a Discourse on the model recommended by Archbishop Carroll when requesting the clergy to comply with the wishes of Congress to have services on that day commemorative of Washington, that discourses be not on the model of a funeral sermon but of "an oration such as might be delivered in an Academy and on a plan bearing some resemblence to that of Saint Ambrose on the death of the young Emperor Valentinian."

The discourse was prepared for delivery before the members of Congress and was so delivered as the speaker said to some of his hearers that remote posterity would "learn by a reference to *your journals* what were the feelings with which *you* were penetrated."

Members of the House of Representatives were present. That body by a vote of 43 to 40 refused to go in a body with the Senate to the Zion Lutheran church as "some of the members desired to attend the services at the Catholic church" the record declares. So only in Philadelphia could the language of the speaker properly make reference to "the journals of your proceedings."

I am of the opinion that Father Carr prepared this Sketch of his Discourse and sent it to the Superior of the Order at Dublin, who had it printed.

No copy of Father Carr's Discourse printed in this country is known. I have searched for years for it. None was printed in this country as far as is known and every known eulogy has been catalogued in Hough's list of such discourses. A copy of this SKETCH is in the library of the Boston Athenæum. That and the copy in possession of editor RESEARCHES are believed to be the only copies in this country. Though lacking positive proof of Father Carr being the author I am satisfied that it is his Discourse at St. Mary's Church.

SKETCH, &c.

FRIENDS AND FELLOW CITIZENS,

The Father of your country is at length no more!—already has his venerable frame descended to the dreary and relentless tomb. A short and unexpected illness has consigned his body to the grave—his spirit to the skies;—his example alone remains;—may that be ever present to our minds. If any sense of virtue dwells within our breasts—if any just ambition guides our steps, sure I am, it will behove us to reflect unceasingly upon it; since by doing this, we cannot but become both better citizens and better men.

In this hour of public calamity, you have not been slow to manifest your grief. Involuntarily you have mingled your tears with those of an afflicted family. But you have willed that a remote posterity should know your sense of this event, and learn, by a reference to the journals of your proceedings, what were the feelings with which you are penetrated You have ordained that every honour which affection can bestow, or piety suggest, should mark his solemn obsequies. You have decreed that this transcendant worth should form the subject of a funeral discourse; and it has fallen to my share unworthily, to celebrate departed greatness, and render to the manes of the hero who was once our pride, this sad, this unavailing homage, this final tribute of a nation's love. How shall I commune with you on this awful subject. Alas! no language can do justice to the merits of so good a man—no pomp of words add lustre to the fame of one, whose praises are indelibly written in the hearts of those whose virtues are attested by the concurring lamentations of an entire people—whose achievements are commemorated by a monument no less considerable than the republic itself, which his labours have contributed to found.

It is not now my province, as it will be that of the biographer hereafter, to enter into the numerous details of that memorable and well spent life which has so recently attained its term. The task of recording that long series of military operations which signalized the glorious campaigns to which we are beholden for our independence, and of examining minutely the particular considerations of policy by which Washington was governed in the most trying junctures whether of peace or war, is reserved for the pen of the historian.

It belongs to me merely to remind you, what were the prominent features of his illustrious career—what the general views by which he appears to have been actuated throughout the whole course of his existence, and what the peculiar circumstances by which his character may be discriminated from that of other men, who have in ancient or modern times, raised themselves like him, above the level of humanity, and like him commanded the admiration of mankind.

If looking back to an early period of the life of Washington, we trace his progress through those subordinate ranks in military service, to which genius will commonly be found repugnant, but through the medium of which, genius can alone arrive at the most arduous of all stations.

If we contemplate him whilst fulfilling in his youth, the duties of a post in which eminent talents are seldom required, in which they should never be permitted long to sojourn, and in which the occasion of displaying them by hardly any possibility occurs, we shall find him supplying the deficiencies of an officer superior to himself in every thing but in capacity, and rescuing from massacre, the discomfited bands of the ill fated Braddock. This meritorious service, which might suffice to found the reputation of any ordinary personage, was hard to be forgotten—yet was it destined to be thrown into the shade; to be obscured by the subsequent acts of him who performed it. If I have mentioned it, it has been solely for the purpose of shewing you, that the consummate prudence, the persevering firmness, and the unerring judgment, which have characterised Washington, during so long a term, were rather the gifts of nature, than the results of experience.

As often as the name of Washington is mentioned, our thoughts are naturally directed to that unforeseen revolution, which, whilst it gave a being to the United States of America, constituted at the same time a salient epoch in the annals of the human race. Limited indeed must be the mind of that man, who saw in our emancipation, nothing more than the establishment of a new power in augmentation of the number of those

which arrogate to themselves the dominion of the civilised world. Who discerned not in that triumph of the empire of reason over the empire of prescription, the certain indication of that new order of things, which the century on which we are about to enter, bids fair to develope;—the fruitful germ of future struggles and successive changes, extending far beyond the limits of that enviable quarter of the globe which we inhabit. But it might justly be accounted a digression, were I to speak to you of some consequences which actually have flowed, or of others, which yet hidden in the womb of time, conjecture may embrace, as likely to flow from this resplendent source*

When Britain vainly confiding in her own strength, and presuming upon your weakness—when Britain regardless of those immutable principles of justice, which common sense cannot fail of implanting in the understandings of men not strangers to the blessings of freedom, first held to her American colonies the language of oppression—a sense of the wrongs you sustained converted you at once into a warlike nation.—Kindled by menace, the spirit of liberty infused its energy into your souls, and but a few comparatively were found degenerate enough to plead the cause of tyranny. Yet your means were not proportioned to your courage. Your sequested position; your habitual security—precluding you from the necessity, precluded you also from the requirement of military science. Accustomed only to an irregular warfare, carried on occasionally, with a few scattered Indian tribes, who molested your extreme frontiers; you were ill acquainted with those tactics, which jarring interests, excessive population, and the crimes of princes have so unhappily rendered familiar to Europe. Few of those amongst you who were proficients in the exact sciences, had studied them in their baneful application to the art of war.—Devoting yourselves to rural labours and to mercantile pursuits, you were skilled neither in the manner of manœuvering with large bodies, nor in that of seconding by the the judicieus distribution of numerous pieces of artillery, the movements of infantry, nor in that of constructing, attacking, or defending works, conformably to principles long since determined by scientific, and profoundly meditated rules. Your pecuniary resources too were

* It will occur to the reader that one of the consequences alluded to by the author, is one in which humanity must feel deeply interested, viz. the gradual abolition of that degrading slavery to which such vast numbers of expatriated Africans are doomed by the colonial system. That the legislature of America have contributed more to that pious work than the parliament of England notwithstanding the importunate lamentations of Mr. Wilberforce, and the sincere, but unavailing exhortations of Mr. Pitt, is a fact which will hardly be disputed.

at a low ebb, and the confidence reposed in them was lessened, in proportion to the degrees in which the channels of your commercial prosperity were interrupted by the war. It was under circumstances no less critical than these, Washington was called upon, not merely to command, but to instruct, I had well nigh said create an army The prospect of difficulties which might well have sufficed to discourage the most enterprising, did not dismay his fortitude, or deter him from becoming, regardless of every peril as of every obstacle your defender in the moment of adversity. Can it be necessary for me to dwell on the eventful period which ensued; or enter into any enumeration of those manifold services, which Washington did not cease to render, from the hour in which hostilities commenced, until that in which the issue of them was decided by the capitulation of an highly distinguished general officer, whom fortune afterwards destined to give laws to India, and finally to * * * * * * *. [Ireland.]

Might I not be thought to offer to insult to your memories, were I to speak to you of the passage of the Delaware—of the lawns of Princetown—of Germantown—of Monmouth;—of days which are no doubt yet cherished by you in rememberance, days of which all of you have heard, and in which some of you perhaps have bled. The unwearied exertions of those painful and fatiguing years, can be appreciated by those alone, who are conversant with the sublime duties of a great captain—and conversant also with the penury of the means you at that time possessed. The immediate effects of those exertions are to be judged by all effects which have called for the gratitude of this age, and will probably excite the wonder of the next.

In the year 1782, the return of peace afforded to the cultivators of a fertile and a virgin soil, the means of resuming those habits of active industry, on which only can be founded, the real happiness, and true prosperity of any state. It was then, that the most virtuous and most enlightened of your citizens, invested with your confidence, and the depositaries of your will, devoted themselves to the momentous care of substituting for a provisional government, that constitution which should seem best calculated to ensure your welfare. You all remember with how much of prudence, and how much integrity, they proceeded to discharge themselves of this important trust. They cautiously refrained from annihilating the basis of that system which they were commissioned to revive, for it was a maxim with them, as it had been one with the reformers of Biscay, to retain nothing on the score of prejudice, to introduce nothing for the sake of innovation. They retained two houses of assembly;—they left untouched, the antiquated and majestic fabric of the laws. But they proclaimed no wisdom hereditary -no persons sacred—no character however august, irreproachable of necessity. They tempted no foreign prince to trample on your rights and fatten on your spoils. They armed no idol with a power to destroy.

Warned by experience, they wisely limited the prerogatives accorded to the executive branch; and as wisely anticipating the dangers of divided sway, determined to confide to one, as much of power as was wanting to its energy. They sought in a first magistrate, a personage who might rather be thought to honour station, than to be honoured by it—one who should impose respect on foreign nations, and should have studied well the interests of his own. One who should frown on faction, whose party should be that of all good men. Who never seeking to extend the limits of that influence which power gives, should feel himself the servant not the master of the people. In a word, one who should prove the upright guardian of the institutions over which he was appointed to preside. Such was the first magistrate they sought—and such the personage they found in Washington.

Fortunate indeed it ever must be deemed, that at a crisis when the rivality of the most opposite interests, the rage of the most inveterate men, and the shock of contending opinions, were preparing to manifest themselves in the almost unexampled fierceness of that war, which during the last seven years has desolated so fair a portion of the globe—fortunate I say it must be deemed, that pending that crisis; America had such a president to boast. Inflamed by no provocation—misled by no delusive proposition—actuated by no personal motive—he constantly forbore to interfere in the quarrels of Europe, and whilst he strenuously asserted your rights, found means to preserve your neutrality. He knew that aggression was a legitimate cause of war, but knowing also that redress was preferable to revenge, he judged that the language of expostulation and remonstrance should invariably precede, if it could not preclude, the language of hostility. I should by far exceed the necessary limits of discourse, did I attempt to lay before you in detail, the several passages of that pure administration to which you are indebted for the preservation of your federal government, and for the singular prosperity you now enjoy. Its complexion may easily be gathered, from the mildness of the laws which were passed during the course of it, from the rapid progress of your population and your industry, as well as from the general wish so often manifested for its long continuance. But exaltation had been always burthensome to Washington. As he had submitted to it for no other reason than that he might use it to your advantage, so he had determined to relinquish it, as soon as his presence amongst you should become through any circumstances, less material to the well being of the state. The noble simplicity which characterised alike his person and his mind, but ill accorded with any thing which looked like ostentation. He was superior to all sordid views, superior even to the love of power. His activity had somewhat declined from age, and he was anxious to divest from public cares the few remaining years to which he was entitled to look forward.

Too few have been those years—they were consumed in virtuous habits and in agricultural pursuits. The same admirable temper—the same chaste and inflexible reserve, which had ever been remarked in Washington, accompanied him even to old age. The courage which he carried with him to the field, did not abandon him in the severer trials of the bed of sickness. Sinking beneath the pressure of disease, he dreaded not the stroke which we deplore, and may be said to have departed from this life, with the tranquillity of an intrepid veteran, who, unelated, undismayed, retires clamly from a post by which he has no longer any obligation to remain.

Thus ceased to breathe a man to whom your children, and your children's children, will look back with reverence as to the founder of the commonwealth; a man whose history will be interwoven with the history of your country, and will be held up by it to all succeeding generations, as great in war—great in peace—but greatest in retirement. If we apply our minds to the investigation of those moral attributes which formed his character, we shall discover that it was remarkable throughout, but most remarkable in this—that whilst he was distinguished by those eminent qualities, which fitted other heroes to acquire and to maintain ascendancy over the minds of men, he was exempted from those passions, which have in almost every instance detracted from their worth, and not unfrequently have rendered them the scourges of the times in which they lived.

It seems as if a stranger to the workings of ambition, each effort, nay each action, had proceeded from, and terminated with, a sense of duty merely. If we consider him in his military capacity only, we shall find that he may not unaptly be compared to Fabius. If we survey him in the aggregate of his deserts, and more particularly in his manner of administering the affairs of the republic, we shall be led to think that it is hard to institute a parallel. He had the fortune and the magnanimity of Sylla, yet did he not resemble Sylla, for at no instant of his life did any man impute to him the stain of cruelty or of licentiousness. He had the wisdom and the success of Cromwell in more recent times. Yet did he not resemble Cromwell. Dissimulation and hypocrisy did not deform so excellent a nature. There entered not into his composition any thing which was odious, any thing which was even ambiguous, in fine, not any thing which the warmest friend, the most enthusiastic panegyrist of his reputation would counsel me

to represent to you in other than its native colours. His bitterest enemy—if indeed the world contained a being, depraved enough to be the enemy of such a man could not contest the justice of that praise which it had been reserved for Pericles to claim, for Washington alone to earn. That in the course of long public services, during which he had been frequently entrusted with the management of warlike enterprizes and the conduct of civil affairs, he had obtained advantages which others might pretend to in common with himself, but that he had procured one title to consideration which was peculiarly his own; he had never wantonly caused the misery of any fellow citizen.

It is not for me to describe, it is for us all to sympathize in the sorrow of those who now mourn the privation of the best of husbands and the best of friends. Happily for our miserable kind we are allowed to derive consolation from the weakness of our memories, and from the imperfections of our nature. It is with moral sensations as with material objects which strike in proportion to the distance and the elevation from whence they are contemplated.

The details of the most interesting scene no longer present to our senses become gradually less present to our recollections;—and it cannot be denied that occurrences tragical in themselves, affect us in the same manner and upon the same principles with the illusions of the drama although in a far different degree. Several component parts of affliction resolve themselves by degrees into one uniform impression. Each particular horror which appalls the sight—each insulated expression which as it gains the ear inflicts a wound upon the heart, subsides through the medium of the lapse of time into a general effect, after which we may be compared to men slowly and inevitably receding from a tremendous picture on which our eyes are as inevitably fixed.

The respectable sufferers to whom I allude will find a melancholy satisfaction in those unequivocal testimonies of regret which I read in the countenances of all I meet, and in that wide spread gloom which now prevades America.—May you never forget your obligations to the chief who first crowned you with victory, who afterwards conferred on you the fruits of that victory by sealing the character of your independence—whom all of you should strive to imitate—whom none amongst you can hope to excell.

Dublin, March 14th, 1800.

THE EXPENSE OF WASHINGTON MEMORIAL SERVICES AT ST. MARY'S CHURCH PHILADELPHIA, FEBRUARY 22, 1800.

On that day "at eleven o'clock the Rev. Mr. Carr, delivered an eulogium on the character of Washington at St. Mary's church in South Fourth St."—(*Philada. Gaz.* Feb. 26, 1800.)

The following are Expense Account papers relating to the celebration.

Subscription . .		$ 162
Paid Musicians .	62	
" Singers .	40	
	102	
	40	
Rec'd. of Mr. Carr	62	

Bills p'd on acc't, of St. Mary's Church, for 22d Feb.

H. Fullerton,	$ 69	25
H. Holland,	6	
M. Doran,		87
T. Hurley,	6	
E. Byrnes,	10	
for Painting Urn &c.	4	
LeBreton,	6	
P'd Constable for attending,	1	
P'd Carpenter,	$ 103	12
Rec'd of Mr. Carr,	42	
	$ 61	12
Rec'd of M. Leamy,	18	
	43	12
Sales of 145 yd Blk Stuff at Yorke's Auction	26	10
	19	02.

Philada. 18, Feby. 1800

Mr. John Carrol

Bot of Alex. Fullerton.

7 ps. blk Bombazet at 62s. 6	£21	17 6
1 " "	3	10
3 " "	10	6
Sewing Silk	1	4½
$ 69-56	£25	19 4½

Rec'd 25th March 1800 the above in full. Alex. Fullerton.

Bought of Hannah Holland

24yd Crape Gauze at 1 10½ £2 5 0

February 21 1800. Received payment for H. Holland. Anthony Groves,

Mrs. Nelly Byrnes Bt of M. Doran

1lb Thread 6 6

Recd Paymt in full M Doran

1800 Mr. John Carroll to Tho. Hurley

Feby 19, To work Done at St. Mary's Church £4 10 0

Including Sewing Curtins & other work for fixing the church in mourning. Recd paymt in full March 3d

T. Hurley.

Recd Mar. 10th, 1800, of John Carroll Ten Dollars for making Curtains & Hangings at St. Mary's Church for 22d Feb. Elleanor Byrne.

Phila. Feb. 21 1800

Mr. Thomas Hurly to William Berrett

To an urn 1

To Painting 3

Recd paymt of Mr. John Carroll $4

March 3d T. Hurley

Philadelphia feubruary the 2d 1800 to the trustisee of St mary Church to Lebreton Dr for Clining & Dressing the alter and all the others trouble $5

Received the payment in full

One Dollars for Clining the snow out of the yeard. C S LeBreton

Mr John Carrol April 3d 1800

To John Stowers, Dr

To his attendence at the Chappell as Constable—— £0 7 6

Recd Payment John Stowers

Sales at Samuel Yorkes and on account of Mr. Jno Carrel 1800 Demb 24

80yds Wildbore	18	14	40
Commission 2½ p ct	36	—	57
State duty 1 "	14		
U. S. do ½ "	7	13	83
27yd Linnin at 3 6		12	14
		1	69

An Address Signed by Rev. Ferdinand Farmer Congratulating General Washington "on the Happy Conclusion of the War for Independence."

On Monday December 8th, 1783, General Washington arrived in Philadelphia from New York where he had bidden farewell to his Army.

"His Excellency was met at Frankford by the President of the State, the Hon. Financier, Generals St. Clair and Hand, the Philadelphia Troop of Horse and a number of the Citizens who had the pleasure of accompanying him into the City. His arrival was announced by a discharge of cannon, the bells were rung and the people testified their satisfaction, at once more seeing their illustrious Chief, by repeated acclamations."—[*Pa. Gaz.* Dec. 10th, 1783.]

Addresses were, during the week, presented him by the General Assembly, the Merchants of Philadelphia, [Thomas FitzSimons being one of the seven signers] the City Council, the Militia Officers, the Trustees and Faculty of the University of Pennsylvania and the Clergy, Gentlemen of the Law and Physicians of the City. The latter was presented on Saturday, December 13th, by Rev. Ferdinand Farmer and the other signers named.

General Washington left Philadelphia on Monday, December 15th, on his way to Annapolis, Md., to resign to Congress his commission as General of the Army.

The *Pennsylvania Gazette* of Dec. 17th, contained the Address.

SIR:

We beg leave to congratulate your Excellency on the happy conclusion of the War. At length the hazardous conflict is over . . . the blessings of peace and independence are ours . . . and we approach your Excellency, as you retire from the field, with the mingled emotions of joy, gratitude and affection.

Let others, Sir, recount your military achievements, and draw the honorable comparison between them and the deeds of those other heroes whose names adorn the records of time. It is ours to view you in another light and to see your character surrounded with a glorious splendor, before which the Star of a Cæsar or an Alexander must hide its diminished head. The mad ambition of unlimited conquests was not your incentive to action—your aim was not to exalt yourself upon the ruins of your fellow citizens. It was the voice of your country that called—it was the genius of freedom that led you into the field. In defence of liberty, property and the rights of mankind, your sword was drawn. It was consecrated by RELIGION, by LAW and by HUMANITY; it was revered as their guardian. The purest principles directed the management of the war. Undissembled piety, without the fear of offending Heaven, could implore its assistance to your arms.

Virtue, philosophy and the sciences considered their cause as involved in that which you so illustriously supported. Heaven has smiled upon the glorious struggle. Our freedom is established . . . the sciences flourish . . . and the gates of happiness are thrown open to mankind.

The scene of military glory is now closed, and you leave the field amid the grateful acclamations of a happy people. May the example you have set . . . may the instructions you have given never be forgotten. May all the blessings of peace and domestic life crowd to your retirement. Long—very long may you enjoy them. Your country has still a deep interest in you. No retreat can prevent your continuing the distinguished object of the affection, esteem and confidence of her friends. The learned professions, in particular, will ever consider you as their Patron and protector, and gratefully honor him, who, under the blessing of God, hath enabled science once more to lift up her head.

Signed, in behalf of the Clergy, Gentlemen of the Law, and Physicians of the City of Philadelphia.

FERDINAND FARMER,
WILLIAM WHITE,
JOHN EWING,
FRANCIS HOPKINSON,
WILLIAM BRADFORD, JUNR.
JAMES WILSON,
THOMAS BOND,
WILLIAM SHIPPEN, JUNR.
JAMES HUTCHINSON,

FACULTIES GRANTED BISHOP LEONARD NEALE OF DEMARARA.

[Papers of Administration of Abp. Neale, Archives Baltimore, Case 12, Letter N.]

In 1779, Rev. Leonard Neale, afterwards the Second Archbishop of Baltimore, was appointed to the See of Demarara, in British Guiana, South America. He remained until January, 1783, when he came to the United States.

Here is a copy of the decree of faculties granted him on his appointment to the government of his See.

[*Translation.*]

The following faculties are granted Rev. Dr. Leonard Neale for the district of all islands in America and all British Subjects and Colonies. To be used until recalled.

1—Of administering the Sacrament of Penance and of exercising all Parochial duties.

2—Of absolving from sins of Heresy and Apostacy of faith and from Schism and from all cases reserved to the Holy See. even those contained in "Bulla Cœnæ" Never, however, of absolving his accomplice from any external mortal sin against the 6th Commandment.

3—Of dispensing Clergy of irregularities which were incurred by secret sin, except wilful murder.

4—Of dispensing for a reasonable cause, and of changing, simple vows into other pious works, except in cases of vows of Chastity and Religion.

5—Of dispensing in the fourth degree of blood relationship and of simple affinity mixed with third, so that marriage may be contracted but among Catholics alone, provided the woman is not forced nor lives in the power of an immoral man and as to Matrimony already contracted even in the 3rd degree singly or second and third mixed, with those who are converted to the Catholic Faith, from heresy or infidelity if both parties are converts.

6—Of restoring the right of demanding the marriage debt when from any cause it has been lost.

7—Of blessing Vestments and anything for the use of the altar, where the Holy Oils are not employed.

8—Of granting Plenary Indulgences 1st. to Converts from heresy and to all the faithful, and whoever are in danger of death, if they are sorry and not able to confess.

9—Of dispensing his penitents, when it seems expedite, concerning the eating of fresh meat and lacteals on fast days especially during Lent.

10—Of keeping and of reading books of heretics and infidels treating of their religion for the purpose of impugning them.

11—Of reciting the Rosary or other prayers if he cannot take the Breviary with him or is unable to recite the divine office on account of some legitimate hindrance.

October 4, 1779. RICHARD DEBOSEN, VIC. AP.

Endorsed. 1779.

"Faculties Granted to the Rev. Leonard Neale."

[Printed Sheet, 12 mo.]